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applies the same relationship term *tsoa-*) and to the children of his father's sister, although he applies to this woman the term *tʃina-* ('mother'). It is also applied to the children of any woman in the ascending generation who stands to the individual in the relationship called *watʃitʃio* (see no. 9).

This is a taboo relationship. Persons calling each other *pi'an* must not touch each other's hair, must not use paint out of the same dish for painting hair, face, or body, and must not sleep on each other's bed even if unoccupied. The touching of the hair in particular is to be avoided. For this reason, while a person may take a cigarette or a pipe from between the lips of his *pi'an*, he may not take it from the hole in his ear-lobe (a frequent method of carrying such things), or from behind his ear. If these taboos are broken it is thought that a skin disease will break out upon the offender. But *pi'an* may use each other's less personal possessions, such as fishing nets.

If taro is cooked in the house, or a feast made for any member of it, his *pi'an* may not eat any. This rule deprived two small children, Gav and Gaua, of all share in the much-desired taro-and-coco-nut pudding that was made on the many ceremonial occasions observed for Wanias, who is their mother's father's sister's daughter's son.

This taboo never comes to an end. It carries with it a prohibition of marriage, which is not, however, absolutely inviolable, at least, a case came to my notice in which it was broken although under protest. Both families involved in the marriage were *tsunaun*, and such families appear to have, or to allocate to themselves, the right to break customary rules with a degree of impunity denied to commoners. Rusu, wife of Pinari, very much wished her daughters, Pesē and Marotē, to marry two brothers who, though they belonged to another village, stood to the girls in the relation of *pi'an*, their mother being Pinari's cross-cousin, and Pinari therefore their *tsoa-*. The mother of the prospective bridegrooms was against the match, and said to her sons: 'I don't think you ought to marry back your *pi'an*.' But she was overruled, and the marriage took place. In this case one breach of rule was expiated by another breach of the same rule, for these two marriages were compensated for by a union (also arranged by Rusu) between her son Wasē and his *pi'an* Takon, 'sister' (actually ortho-cousin) of the men in question (see Fig. 4). In discussing this question when it arose during the taking of their genealogies,

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837 attention. She herself behaved throughout as if nothing was the matter, and the affair blew over.'

In this case, public opinion, both male and female, was definitely against Tarubi, who was held responsible. Although most of the people who condemned her were carrying on—or had at some time carried on—similar affairs of their own, it seemed to be regarded as bad form to overdo it. Matarē, in discussing the case with me, said in so many words that it was all right to have a love affair with one person, but it was bad to have more than one. On another occasion similar judgement was passed against a man for the same reason. He had a reputation for carrying on with a number of [753] women, and when he developed a bad mastoid abscess, it was held to be due to 'poison' made by some of the men whose wives he had 'stolen'. The general opinion was that he richly deserved it; the sympathy generally shown to a person who is seriously ill was not accorded him, and no one, except his old mother, seemed to be sorry when he died. But perhaps, in both cases, the chief crime was to be found out!

COURTSHIP AND LOVE-MAGIC

584 The advances which lead up to such intrigues as have just been described provide the only occasion in this society for anything of the nature of courtship, since the pre-arranged marriage of children leaves no opening for it, and the demand of an older man for a woman he fancies as his second or subsequent wife can hardly be so described. In some cases efforts are made by the man to ingratiate himself with the woman so that she will be willing to marry him. But these cases were few, or at least so I gathered from discussions both with men and women.

832 A man who wishes to gain the favours of a woman decks his person with aromatic plants, or rubs them on his skin, trims his hair, and decorates himself with paint. All these things may be done by anybody at any time, so his appearance need excite no remark. He finds an opportunity, often during a dance, to indicate his desires to the woman, and if she is willing, they steal away into the bush. He does not trust to his own personal charms to achieve this end, but supplements his own efforts with an appeal to higher powers to help him, or at least with the use of the appropriate 'medicine'. This is called *ēto*, the same word as is used for the preparations used in hunting, fishing, and other magic, as well as

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relations with other women, and since many men have more than one wife, and in any case opportunities for extra-marital intercourse are not lacking, this custom, of such obvious benefit to the mother, does not impose continence upon the male. But the decline in polygamy now conduces to an increasing disregard of this rule.

Failing to observe the taboo is supposed to bring ill-health to the child. An obviously sickly baby will be taken as an indication that its parents have been indulging in sexual intercourse during the prohibited period. Some do so in secret, and give the child a concoction of leaves to drink which is supposed to counteract the ill effects of the act. But in general, the women strongly resent any attempt on the part of their husbands to approach them during this prohibited period. A case occurred at Kurtatchi, some time before my arrival, of a man who divorced his wife for refusing him access at a time she considered too soon after the birth of their child. The sentiment of the village was against him, and he never succeeded in obtaining another wife. The following story from my collection also illustrates this point. It was told me as typical of what used to happen in the olden days:

There was a man whose wife had a child. The man asked his wife to go to the bush with him. The woman said: 'No, I don't want to.' The man said: 'Now come, you and I will have coitus in the bush.' The woman said: 'No, I don't want to, I am thinking of the child. I don't want the child to be hurt.' The man pressed her. He said: 'The child is not little, he is a big child now.' The woman said: 'No, I don't want people to laugh at me because my child is sickly.' The man was angry, he went alone to the bush, he climbed a *tfiniv* tree (tall slender tree from the trunk of which dug-out canoes are made). He jumped down head-first, he fell to the ground, and his neck was broken and he died. The woman went to look for her husband, she found him dead. She wailed, and said: 'Alas for my husband, he has killed himself. By and by I shall get another husband.'

It used to be looked upon as so impossible that the taboo on sexual intercourse should be broken, that if a woman became pregnant again during the prohibited period it was said that she had taken a banana and 'made the child come up' with it. 'Face-saving' seems to be popular with the Melanesian, but the method is interesting because of the belief, referred in an earlier part of this chapter, that penetration by means of a banana can cause pregnancy.

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ing (Pl. 18*b*). Before a child who is *tsmaun* can do this, a ceremony must be performed (this is described on pp. 189–93), but nothing of the sort is needed in the case of a commoner. 854

The women do all sorts of hard work with their babies on their backs. I have seen them chopping wood with a child of apparently less than a year clinging pick-a-back fashion without being held. A mother who takes a very young child out on to the reef in the heat of the day, will generally keep its head carefully covered by her hood.

CHILDREN'S DIET

A child will be given taro, which has first been chewed to a pulp, on the very day of its birth. The quantity is soon increased. A woman will place a row of little heaps of this chewed pulp all along her thigh, as she sits on the ground, each of these forming a mouthful for the baby on her lap. Food thus prepared is called *mimi*, a word with which the baby soon becomes familiar, and one of the first he learns to say. Coco-nut, chewed in the same way, is added at an early age, but a child is not allowed to munch taro or coco-nut for itself until it can run about. 853 262

Until the child is about a year old he must not eat bananas, lest he should be afflicted with a disease of the chest called *bira*. A child that has yaws must not be given pig or fish, and must not take its food in any house except that of its parents. It must on no account eat in the presence of a woman who is pregnant, and it must not be given taro from a house in which a man and a woman have recently indulged in sexual intercourse. Since yaws is very contagious, some of these prohibitions have a practical bearing, but in the minds of the natives the harm that would follow the breaking of them is supposed to fall upon the child and not on the persons it must avoid. [753]

Babies of a few months old are given the husks of areca-nuts to suck. Children of five or six chew the nut itself freely, and also smoke both cigarettes and pipes. [276]

As soon as the household gets going in the morning, the children are given lumps of taro cooked the night before; these they usually eat cold. They chew coco-nuts at all times of the day, and drink the contents of the green nut when they are thirsty. They share the main meal of the day, usually taken at sundown, with the other members of the family. 262 272 264

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881 688 754 knows how to 'make poison', and he will exercise his skill against the woman, so that she will shortly die.

881 514 The boys must have their only meal of the day early in the morning, before dawn. It is essential that they should have finished their meal before the women go out to relieve themselves, which they do as soon as dawn has broken; the fact that the boys are living a long way from the village is immaterial.

881 841 753 A woman who is menstruating may not cook taro for the novices, nor may any one else cook it in her hut. If this rule is broken the novices will become very ill, and will waste away till they are reduced to skin and bone. The taro must always be cooked while the children of the house are asleep. If a child cries while the taro is cooking, it must not be sent to the novices, or it would make them ill. While cooking for the boys a woman must stay in the hut all the time and watch the taro, she may not leave it even for a few moments for any reason whatever.

THE *WAPI* CEREMONY

881 574 When the time for the *wapi* ceremony approaches, word is sent round to a large number of villages within walking distance, inviting the men to attend. Enormous quantities of food must be provided for the visitors, for if the amount available is insufficient, serious trouble will ensue.

If there are a number of boys ready, and a sufficiency of food, a *wapi* ceremony may be held even if there are, in the villages constituting the group, boys waiting for the *watawutʃ*. But no *wapi* can take place for a long time after the final ceremony (*wasipsip*) at which the hair is cut off. Boys who are of an age to put on the *upi* during such a period must wait.

The first of the two opportunities I had of witnessing the *wapi* ceremony occurred only a few days after I had taken up my residence at the village of Kurtatchi. Owing to some quarrel, the details of which I could not understand, no one from this village attended the ceremony, though they were apparently invited, as I was asked by several people why they had not come. It was held for the boys of the Hahon villages in the mountains between Soraken and Kunua. I received news of it from Mrs. Hadden, whose plantation hands had asked permission to attend.

After crossing the bay, we started inland from the coast near Soraken Plantation, being joined at intervals by crowds from other

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would have been speared to death. Though the death penalty can no longer be exacted, there is still a very real horror of this inadvertently occurring. One unfortunate little boy was afflicted with head lice to such an extent that his hair began to fall out badly. This was attributed to the fact that he had eaten canarium almonds which are taboo to boys wearing the *upi*. When the top of his head was quite bald, leaving only a fringe of hair round the outside of his *upi*, the men became afraid that the hat might fall off in the presence of the women. They decided to forestall that catastrophe, and take off the hat with proper ritual. One of the men came to tell me it was going to be done, and asked if I wished to be present.

The hat was removed in the *tobar* of the clan Naboin, to which the boy belonged. This should have been done by the boy's *amro*, but as he was away from the village at the time, his brother officiated instead. As soon as the *upi* had been removed, the same man cut off the wisp of hair that remained and covered the whole head with paint, black in front and at the back, with a broad streak of red in the middle, running from ear to ear. The usual method of painting for ceremonial purposes is from front to back; the pattern here used is especially sanctioned for the removal of the *upi* and is put on at the *wasipsip* ceremony. Three of the older men were looking on. No one spoke above a whisper. The boy looked very crestfallen, and it was evidently all he could do not to cry. He was one of the smallest of the *upi* boys, his age would be somewhere about ten probably. His status in the village is not affected, but he will not be able to take part in the *watawutf* with his companions, which is a bitter disappointment to him. He stayed inside the *tobar* for the rest of the day. He was free to leave it had he wished, but he was very self-conscious, and dreaded being seen by the women without his *upi*. The older men legitimized its removal by partaking of ceremonial pudding specially prepared, made in lengths instead of rolls, and called *gōgi*. After sundown the *upi* was taken to pieces, and the upper part, made of leaves, with part of the cane frame, was burnt inside the *tobar*. The lower part of the frame is made of a large variety of bamboo which does not grow in the district but must be bought from the mountain people. With an eye to economy, this was saved and hung up from the rafters, to be used again.

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Bunabuoie, Bunasom, Bunasobak, all famous rain-makers in their day. Beside the box containing these stones stood a kerosene tin full of the mixture of salt water, fresh water, and sap with which he filled the coco-nut shells, and another tin containing rain-water.

When he wants to make rain, he washes each of these stones with rain-water, in which he has put the leaves of two plants, *tataboan* and *malias* (unidentified). He stirred up the tin to show me the leaves at the bottom, and poured a little of the water out and back again. As he did so there was a peal of thunder, which he attributed to his having touched the water. It was, oddly enough, the only peal that day. Having washed the stones, he rubs them with the mixture of wet leaves. Then he fills up the five coco-nuts, and puts them in a tree, resting them in one of the *topa* (elk-horn ferns, which abound on the trunks of trees in this region; their leaves are spread out into a kind of cup in which the coco-nuts could be lodged safely). If you want wind as well as rain, you choose a *topa* which is near the top of the tree, if you want rain only, you choose one which grows low down. After five days, come and take out the leaf stoppers of the coco-nuts. To stop the rain, take down the coco-nuts, pour out all the water, put back the leaf stoppers, and cover up the stones and other apparatus.

Riamē said he could not give me one of the stones, because they belonged to the past, but he offered me one of the five coco-nut shells with the mixture it contained. The gift was entirely spontaneous on his part; he said I could make rain with it in my own country.

The place where the stones are kept is not hidden, but the other people are afraid to go near it. Before I knew what the queer-looking group of objects signified, I once, when walking near the spot with some little boys, went towards it to see what it was. The boys, very scared, called to me to come away, or I would get boils on my skin! So I did not pursue my investigations further at that time. When I was taken there by the appropriate person, he was most careful that no one should see us set out, and looked back several times to make sure we were not followed.

This form of procedure has not yet been taught to Kakari, but there is another method, not involving the secret of the stones, of which he is in possession. Riamē learned it from the Amun people, living some little distance away. Kakari has not yet become a very successful rain-maker. He told me one day that he thought some

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supply of more or less local stories associating various stones or rocks[1] with *urar* and attributing to them certain powers and activities. I have notes on a number of these, of which the following are given as typical:

Mururi is the name of an *urar*; he is a rock on the beach at Timputs, which has a hole in its base. All the driftwood collects there, but no one takes it for firewood. Once a man did take some, and Mururi was very angry and prevented him from catching any fish. Some one who knew about Mururi told him what he had done.

There is a stone on the beach near Kurtatchi, which is an *urar* called Musinē. At night he becomes a man and goes fishing in the sea. He belongs to the Naboin clan; the Nakarib people cannot see him when he is a man. Once he had a mouth, but the sea dashed a big tree against his mouth and broke it.

Tawalir (the word means 'branch') is a horizontal stalagmitic formation, somewhat resembling the branch of a tree, at the lower edge of a big hole in the limestone cliff near Tabut. The story is that Tawalir used to be several miles farther east, but it quarrelled with another stone there, and said: 'You stop here, I will go and be master at the other point (the other horn of a bay).' So he went across the bay and climbed the cliff to the place where he is now. At night he comes to life and walks about. He is an *urar*.

Ku'enia is a rock on the east coast of Buka, near Malasang. It has a flat top. Fishermen put fish on it for the stone, and the stone eats them.

Matapar is another rock a little farther along the same coast. When men go fishing they take some sand and throw it on to the top of the stone, then plenty of little fish come close inshore.

Tonopoi is a rock which gives a man boils. Then he goes and rubs his boils against the stone, and says: 'Take back what you gave me.' Then the boils get well. This stone belongs to the Nakarib people.

Karakela is a rock which sticks up out of the water. If a very high tide comes and threatens to swamp the shore, the stone calls out and sends it back, saying the sea must not come up and spoil the places where it gets its food.

[1] The native word *mats* is used for both 'stone' and 'rock', so it is difficult to make a distinction. Those I have seen were in most cases large pieces which had at some time in the past broken away from the cliffs near by.

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with me looking on rather dismayed, but much interested, and offering no objection. They call the stone 'A Pi'. *Pi* means a sore, and they think that any one who touches it will have sores break out on his body, hence, it afterwards transpired, their anxiety about my handling it. As soon as I discovered this, I told them that I had destroyed its evil power by cleaning it, and they were then emboldened to lift it out of the thicket of bush which grew round it and put it into a position where I could photograph it and even to hold it upright while I did so. There proved to be a design on both sides of it (Pl. 77 *a*, *b*). This was recognized by the Petats men who were my companions; they said it was called *gōm*, that the two parts of the pattern belonged together, and that in the olden days they used to cut it on their faces. (I think the word *gōm* simply means a design of any kind, not only this particular pattern.) They had no idea it was there. I took a rubbing of it in case the photograph should be a failure, and the Iltopan native who had brought me and my Petats friends to the spot asked me to make another and give it to him to show to his people, which I did. After I had photographed it I made them put it back into its thicket, but they carefully propped it up against the standing portion and left it so that its pattern was visible from the road. They said that now I had cleaned it they would not be afraid of it any more. As we left, the Iltopan native turned to the stone and said: 'Master, I am coming back presently. You and I belong to the same clan.'

Stone pillar at Tohatchi

On the Government road about half a mile north of the village of Tohatchi, on the east coast of Buka, some four or five miles to the south of the stone pillar just described, there is another, which appears to be unbroken. It stands about 6½ feet high, and is not quite circular in section; its longer diameter measures 12 inches and its shorter 9 inches. The name of the piece of ground on which it stands is Didirowan. It is, however, apparently not in its original position, but was set up by the roadside comparatively recently; owing to the fact that these people do not know how to measure time they could give me no idea how long ago, but it was within living memory. They said also that some boys brought it from Lontis (on the north-west corner of Buka) 'when it was a little stone, about so high (measuring a length of about a foot)', and that it used to be inside their houses; they called it their child and played

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picks up rapidly when the lesions have healed. Its appearance is expected and marks the end of the period of taboo on cohabitation following childbirth. Various methods of treatment are in use. The young leaves of *burustē* (*Eranthemum* sp.) are rubbed over the child's skin; they must afterwards be thrown away. Scrapings from the bark from the trunk of *katsian*, a wild species of areca-palm, are boiled with scraped coconut meat and given to the child to eat. A bundle of leaves of *kort* (*Terminalia catappa*, the Indian almond) is heated in the embers and laid on the sores. [These leaves contain tannin. In India " the juice of young leaves is employed to prepare an ointment for scabies, leprosy and other cutaneous diseases " (Nāḍkarṇi, p. 843).]

I saw no adult with the ordinary form of yaws, but adults frequently suffer from sores on the sole of the foot (*tōkapits*), which correspond to the descriptions given in medical treatises of " crab-yaws," a secondary lesion. They cause great pain on walking. One man would sometimes hobble round the village howling. He used to collect the hard dry mud from the nest of a species of ant, crumble it into half a coconut shell, add some smouldering embers, and blow on it till it smoked. Then he covered it up with the upper half of the coconut shell, in which one of the " eyes " had been pierced, so that the smoke from the smouldering mixture came out of the hole. He held his foot in the smoke as long as he could bear it and said that it gave him considerable relief. Another method of treatment is to soak the flowers of *bubuwiar* (a variety of nettle, *Fleurya interrupta*) in sea water, add powdered lime, and rub this mixture into the sore.

Tropical ringworm (*Tinia imbricata*, native name *ukisas*) is very prevalent. It is not considered a disease, no cause is known for it, and no remedies are used. The natives say that it does not hurt and that they do not take any notice of it, but they pick at the scales a good deal. A healthy person will pick scales from the skin of an infected one, apparently as a way of passing the time. Some people seemed to regard the patterns made by the scaly patches on the skin as an ornament.

Scabies (itch, native name *kuskus*). Nearly every adult carries the lesions characteristic of this disease, some being

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prove under them" (Dymock, p. 600, quoting from Dutt's *Hindu Materia Medica*). 752 278

For burns, the leaves of *rakot* (*Oldenlandia paniculata*) are squeezed between the hands and the juice allowed to drop on to the burnt skin. The burn may also be painted with *oin*, and I have seen sea water poured over it.

Warts (*pisis*) are attributed to the fact that one of the food taboos has been broken. A small boy who was badly affected was said to have brought them on himself by eating sugar-cane, which is taboo to little children. Nothing is done for them. 753

Two prescriptions in my list apply to spear or arrow wounds. The bruised leaves of *wiakun* (*Wedelia biflora*) are heated, and the sap squeezed on to the wound "to make it heal quickly." If the head of the arrow remains embedded, the roots of *pupuna* (*Dryopteris Milneana* or *truncata*) are chewed with the betel-mixture and the saliva spat on to the wound. They say that this makes the arrow-head go further in so that the wound will heal over it, that its presence does no harm, and that healing is painless. 752 273

Affections of the Internal Organs

Next to those dealing with skin diseases, the largest number of prescriptions in my collection concerns various conditions which appear to be disturbances of the digestive system, though the descriptions are often so vague that it is difficult to be sure exactly what is meant. 757

"If a person has eaten something bad" he is given the scraped root of *wakop* chewed with the betel-mixture. Swallowing this is said to induce vomiting. An emetic prepared in the same manner from the root of *wamut* is given for stomach-ache. Unfortunately, neither of these trees could be identified, but I have included them as evidence that the use of the emetic is known to these natives.

Indigestion is attributed to eating too much or unsuitable food. Certain articles of food are avoided by some individuals for this reason, even, occasionally, their greatest delicacy, pig's fat. A pain "running from side to side" is said to be caused by eating hot taro at the same time as cold taro. Often no treatment is [753]

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757 given and "by and bye the pain goes away." "*Komanē to kamits non*" ("My belly hurts") is a complaint frequently heard. The following methods of treatment are typical of their class:

757 278 "Make a bundle of the leaves of *mansisian* (a wild pepper, not that commonly chewed with areca-nut) and heat it in the fire. Make a little hole in the bottom of the bundle and blow through the bundle on to the place where the pain is. Then chew the root with the betel-mixture, undo the bundle, spit the chewed mass into it, wrap it up again and rub the patient's belly."

"Chew the roots of *karawinoa* (*Eranthemum whartonianum*) with the betel-mixture and spit on to the patient's belly. Put the chewed mass up in the rafters of the hut and leave it there. If you throw it away the pain will come back."

"Rub between your hands the leaves of *tengnamani* (*Justicia* sp.), add lime, and make them into a bundle. Heat this on the fire, but do not leave it there too long. Undo it, and with the leaves in your hands rub the belly, pushing downwards. Then do the leaves up into a bundle again and put it in the smoke in the rafters. As it dries, the pain will be eased."

[164 753] Constipation (*watob*) is very prevalent. No cause is known for it, but it does not seem to be ascribed to "poison." Most of the prescriptions involve the massaging of the patient's abdomen, "to send the faeces down and make them come out." Medicine is also given by the mouth, either as a mash chewed with betel-mixture or as a drink. The following is interesting as showing that these people are acquainted with the principle of the suppository: "Chew the roots of *garian* (a species of Calamus) with the betel-mixture, spit the mash on to your hand and push some of it up into the patient's bowel. Chew another mouthful, spit it out, and put it into half a coconut shell. Pour some water over it and keep it in the house. If it is thrown away the medicine will not act."

[753 164] Diarrhoea (*tasokokoman*) is also common, and is ascribed to the eating of too much fat or greasy food. The remedies are usually leaves and roots chewed with the betel-mixture and swallowed by the patient. Massage with the chewed root of *wiakun* (*Wedelia biflora*) is also recommended.

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Dysentery (*tasoa*) is regarded as the result of "poison." It is diagnosed by the presence of blood in the faeces. It appears often in a mild form, from which the patient generally recovers. In the early stages it is treated with *wiakun* in the same way as diarrhoea. In severe cases, a drink is given, consisting of the bruised leaves of *riro* (*Morinda citrifolia*) steeped in water mixed with powdered lime. The leaves of this plant are used medicinally in Fiji (Seemann, p. 129). In India a decoction is made of them for the treatment of diarrhoea, and they are also administered as a tonic and febrifuge (Dymock, p. 335).

The passing of blood with the urine is treated in the following manner: "Rub a quantity of the grass *manini* (a sweet-scented grass, *Cymbopogon* sp.) between your hands, mix it with water, then take out the grass and give the water to the patient to drink. Then chew the roots with the betel-mixture and massage the lower part of the patient's abdomen vigorously with the resulting mash in the palm of your hand. The patient must also chew some of the root with the betel-mixture and swallow it."

Fever

There is a good deal of fever, chiefly malaria. It is usually considered to be caused by getting wet and cold, and only very rarely connected with black magic. Both external and internal treatment is given. Typical prescriptions run as follows:

The leaves of *toankenon* (one of the *Rutaceae*) or of several other plants are rubbed between the hands and placed in half a coconut shell filled with water, to which hot stones have been added. The top half of the coconut is replaced, with an "eye" pierced through which the steam will escape. The patient must hold his face in the steam and sniff at it.

When the fever is only just beginning, some freshly picked leaves of any one of various aromatic plants (unidentified) are rubbed in the hands and held to the nose of the patient, who must sniff at them. For later stages of the fever a package must be made of the leaves, heated in the fire, and then unfastened and held to the patient's nose; the leaves, held in the clenched fist, must then be pressed firmly on the patient's head in different places.

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757 For internal use, a decoction is prepared by steeping certain
[278] leaves in water, which is then drunk by the patient. Only one of several plants named in this connexion could be identified, *kabku* (*Scleria lithosperma*).

Children's Diseases

They fear very much for their children a sickness called *mēmim*, in which a thick yellow coating appears on the tongue
● [753] which may choke the child. It is thought to be caused by someone who wishes to injure the child's parents, out of jealousy or other cause, making " bad medicine " to bring about the child's death. For treatment, certain leaves are rubbed between the hands and steeped in water to make a drink. Six different plants were named, none of which could be identified from my pressed specimens.

[753] Another affection peculiar to children is called *bin*. It reduces the child to skin and bone. It is supposed to occur when the child's mother has failed to observe the food taboos appropriate
[278] to the period of lactation. To treat it, scrapings of the bark of a mango tree (*bē*) are mixed with lime in a little water and rubbed on the child's abdomen.

[753] Failure on the part of the mother to keep the food taboos may also result in the child getting the sickness *kabets*, which is thus described : " It fastens the child's neck, and then goes into
[823] his belly and makes him die." (The word here translated " die " is used of temporary unconsciousness as well as of actual death, it being thought that the person dies and comes back to life again when he recovers consciousness. Wailing begins as if for the dead, to cease abruptly when the patient comes round.) A child whom I saw, said to be suffering from *kabets*, had convulsions. His grandmother massaged his body with a yellow liquid made by soaking in water the bruised leaves of the tree *papets* (unidentified). As she continually dipped her hands covered with powdered lime into the bowl, its contents gradually thickened. She called my attention to this, saying it was the sickness coming out of him.

757 When a child's head is hot with fever it is washed with water
278 in which the leaves of *obōb* (Hibiscus) have been soaking.

5: Blackwood E-5 (1929-1930)1935
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A child who is always ailing is thought to be strengthened by being rubbed all over with water containing the leaves of *roabē* (*Desmodium adhaerens*). 757 278

Local Pain

A very general complaint is of "pains in the skin," which seem to be of a rheumatic nature. They are treated by tying a piece of fibre tightly round the place where the pain is greatest, and by rubbing the skin over the site of the pain with a mash made by chewing the leaves, roots or bark of any one of a number of specified trees or plants (all unidentified).

For pain in the back the bark of *winoa* (Canarium almond) is scraped, mixed thoroughly with hot water, and rubbed on the back. The bark of this tree exudes a resinous gum which is stated by Nāḍkarṇi (p. 153) to be stimulant and rubefacient. It may therefore be of use in this connexion as a counter-irritant.

Headaches are frequent, especially a pain between the eyes (*weswios*), which is attributed to the sun burning the eyes. As a rule, the sufferer first binds a piece of fibre tightly round his head. He may then hold his head over the smoke of *gartan* (*Calamus* sp.) leaves mixed with powdered lime, or pour over his head water in which the leaves of *kakariuk* (*Selaginella flabellata*) are soaking, or rub his forehead with a bundle of the leaves of *mansisian* (*Piper* sp.) into which a little lime has been sprinkled. The crushed leaves of another variety of *Selaginella* (*S. imbricata*) are used in India as a local application to the head for the relief of headache (Nāḍkarṇi, p. 237) and the leaves of a species of *Piper* "are applied to the temples in headache for relieving pain" (Dymock, p. 600, quoting from Dutt's *Hindu Materia Medica*). [153] [164]

In some of the prescriptions it is necessary to collect the leaves after treatment and hang them up in the rafters. As they dry, the pain will disappear. When the cure is complete, the leaves are thrown away into the sea. 755

Ear Troubles

The usual treatment for earache is to take the leaves and root of the plant *togoro* (unidentified), rub them to a pulp, and put this into the ear. 757

5: Blackwood E-5 (1929-1930)1935
ON6 Buka ON6

A swollen leg is rubbed with the chewed root of *towano* (*Achryanthes aspera*). This plant is reported by Maiden (p. 150) to be "administered in India in cases of dropsy." A condition which I take to be dropsy was thus described: "Suppose someone puts a certain bad leaf (the name of which my informant professed not to know) among some bananas and another person eats them, his belly becomes big just like a pregnant woman's and presently he dies." The word for this condition (*wagiug*) also means "pregnant."

Elephantiasis (*pu*) is not infrequent. There is medicine to relieve the pain in the early stages, but my informants did not know it. Afterwards "it is not painful, it only swells up and then we cannot make any medicine for it."

Epilepsy

I heard of one man who was subject to periodical attacks which would seem to be epileptic fits. They were described as follows: "He falls down on the ground, all his skin is tight, then he dies (*i.e.* becomes unconscious), plenty of white water comes up in his mouth. When he comes to life again he spits it out, he stays all right for a long time, then the sickness comes back again." The treatment is to make a mixture of the leaves of *karavetan* (a creeper) with lime and water. The leaves are rubbed over the man's body and he is given the water to drink.

Tuberculosis

The sickness *wapĕ'o*, which I take to be tuberculosis of the lung, is thus described: "The man is nothing but skin and bone, he cannot eat, he does nothing but spit, by and bye he spits blood, then he is all right for a little while, then he is ill again." It is thought to be caused by someone making "bad medicine" with the aid of aromatic plants or leaves which have been worn by the affected individual as ornaments. My informant had heard there was a treatment for it, but he did not know it.

Prevention of Sickness

Epidemics are thought to be caused by *urar* (spirits of the dead) who are angry with the people. Certain precautionary measures may be taken. The medicine used generally consists